

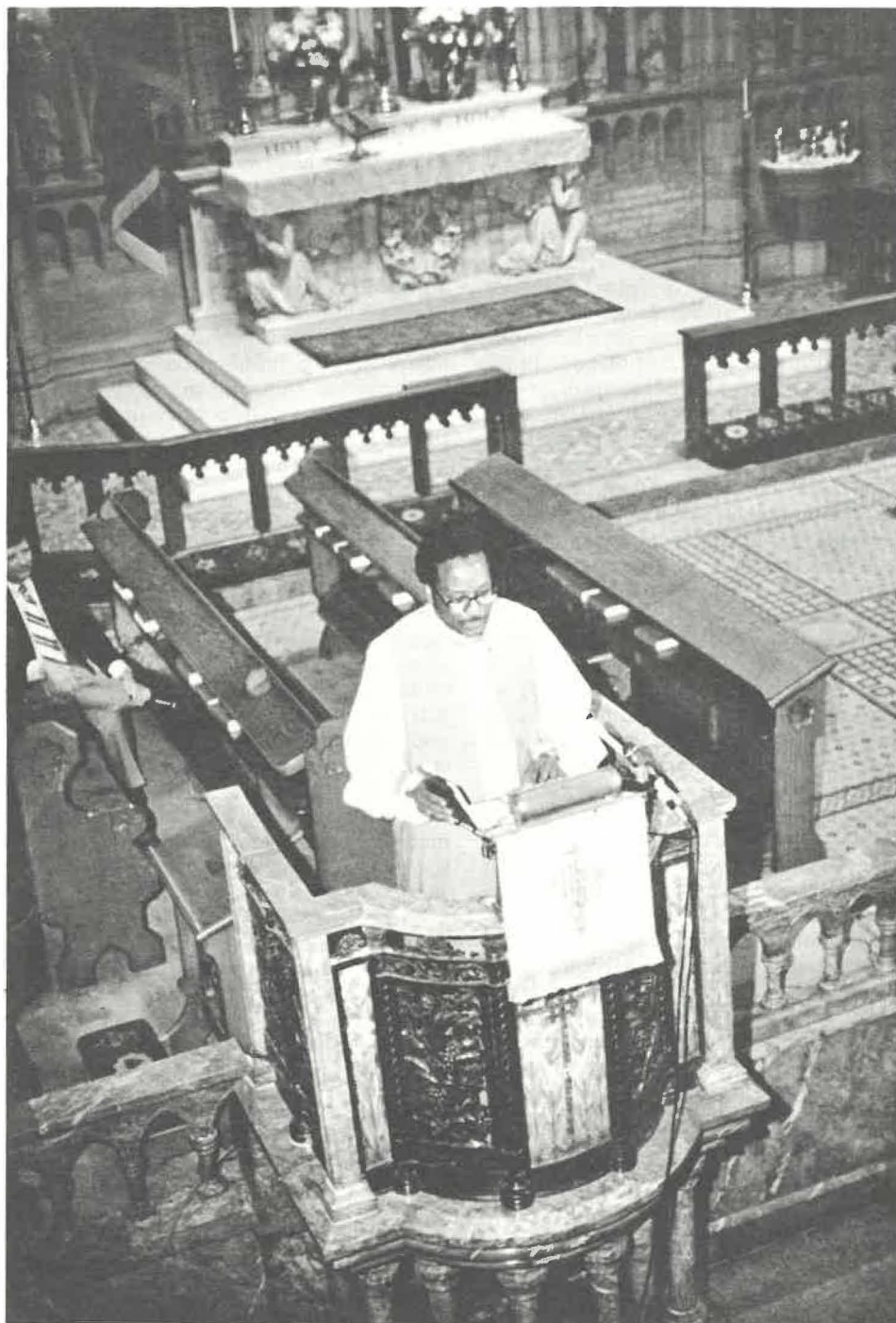
THE LIVING CHURCH

Drowning in the Think Tank

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Young Adult Ministry

• page 10



Bishop Kivengere at the final service of the Anglican Fellowship of Prayer Conference at New Haven, Conn., in May [see page 8].



Anthropomorphism in *Excelsis*

By JOSEPH W. ELLIOTT

Why is so little use generally made of the Book of Genesis these days? Is it because critical difficulties in the interpretation of Scripture, or in reconciling Scripture teachings with scientific discovery, have caused whole areas of Scripture to pass into disuse? Is the struggle between fundamentalism and modernism to deprive us of the teachings found in the beginning of our Bible – that man is made in the image of God; that the world is no accident or series of accidents; that it was made by God and is being made and sustained by God, and that man has an important part to play in the making of it? If we neglect that fundamentally important truth, then the great truth of the Incarnation, when the Word was made flesh, is reduced to meaningless absurdity. If we neglect the equally important truth contained in the third chapter of Genesis, that the image of God in man has been marred by sin, that our human nature is fallen human nature, then we cannot see the meaning and the power of the Cross and the necessity of the Cross, in order that the image of God in man's nature might be restored.

Without the fundamental truth of creation in Genesis there could be no Savior. Without the fundamental truth of the fall of man there would be no need of a Savior. We cannot permit academic controversy to rob us of vital spiritual truth or to lead us to its neglect. Whether we be fundamentalists or modernists, or whatever be our scientific or historic opinions, we must not forget that in Genesis – however much of it be

Our guest columnist this week, the Rev. Joseph W. Elliott, is rector of St. Stephen's Church, Colusa, in the Diocese of Northern California.

history and how much inspired vision, there are all important and essential visions of vital spiritual truths.

So I make no apology for drawing attention to one of the boldest thoughts of all time in Genesis 3:21. It makes little or no difference for my immediate purpose whether you believe Genesis to be literal history or inspired vision. The fundamental thing is that you realize that it gives us all important insights into the nature and purposes of God and into the nature and purpose of man's life in the sight of God.

There are sufficient parallels and features of the story of the Garden of Eden in various mythologies, especially those of Babylon; but one feature has no parallel so far as I can determine, and that is in the verse "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21 KJ). He prepared them for the hardships and difficulties of their new life. Even out in the world they retained their kinship with the Creator of the world, and the lordship over all the animals he had made to serve them. As a token of this they went out clothed in the coats of skins made for them by God himself.

God is revealed, right at the beginning of things, as a God of righteousness, so that disobedience inevitably brings punishment. But punishment is not the last word. Exile is the end of a chapter or an idyll but not the end of the story. Man thrust out because of disobedience is not tolerated in paradise, does not confront a hostile world naked and unarmed, to sink to the level of the beasts that surround and threaten him. He goes out clothed by God, prepared for his new environment, for God still has a purpose for his life. The very clothes that make life possible for him and protect him against the inhospitable climate of a sinful world were sewn for him by the very

fingers of Almighty God. The anthropologist calls this anthropomorphism, that is, man making God in his own image, but the anthropologist has the club by the wrong end. This is Anthropomorphism in *Excelsis*, because it is the recognition that all the noble things in man's nature and life have their source in God.

I don't care much what the anthropologists call it; I don't care much if the fundamentalists and modernists quarrel over the historical authenticity of these early chapters of Genesis. The man who wrote these words saw deep into the makeup of the universe, because he saw deep into the very heart of God, and so also deep into the heart of man. For it was this same God who so generously providing for the needs of his rebellious children, afterwards broke through into this sinful world to rescue men from their sin, when the Word was made flesh in Christ.

The Gospel begins not in Matthew but in Genesis. God's dealings with man in the beginning of things are all a part of his dealings with us throughout the ages in Christ. When the Prodigal Son left

Said Adam:

I'm still awful sore:
am I a stand-in mother?
This operation
and you, so nearly daughter –
yet wife! – dearest creation!

H.W. Hall

home, his father's prayers went ahead of him into the far country and so surrounded him there, clothing his spirit against evil, that the far country could never become his home even when he shared the husks with the swine. He remained a stranger until hunger and homesickness sent him home. And when he returned, he had no claim to make of his father, except to be taken under his roof and given work to do and a crust of bread when he had done it. He deserved nothing more - in fact, he didn't even deserve that. He had added a painful chapter to the chronicles of disobedience, the introduction to which we have seen in Genesis.

And outside a movie theater the chronicles of disobedience are not idylls of romance. But the idyll of romance that was so soon shattered, when sin entered the Garden and man was driven out has a new chapter written to it - when innocence walked again no longer in the shelter of the Garden, but in the dust of the roads of Galilee, in the common streets of Jerusalem, and miraculously the image of God is restored in the nature of the sinful man. We read that when the Prodigal Son returned he was given no grudging welcome, half-hearted forgiveness and conditional approbation. "But the father said to his servants, 'Bring forth the best robe and put it on him.'"

I have great respect for the anthropologists, but when there rises out of the mists of antiquity a story which tells me decisive things about God, I do not readily dismiss it merely as primitive folklore. It is a prophetic vision, revealing the heart and mind and purpose of God. It is the same God who sewed coats of skins to cover the nakedness of Adam and Eve as he thrust them out of the Garden, who clothes the returning Prodigal, who wasted his substance in the far country, and clothes him no longer in rough serviceable protecting skins, but in the best robe of the favorite son, and places the ring of the heir apparent on his finger.

There can be no escape, even in the far country, from a God who behaves like this. He provides for us and prepares a way of return even at the height of our disobedience and refuses to admit defeat and cast us off for ever. What can one do with a God like this? We cannot escape his love, so we should humbly accept it and worshiping him, enter into the fellowship of the redeemed, of those for whom sin has lost its fascination and its power for they have been accepted and restored to the family of God.

"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." - "But the father said to his servants, Bring forth the best robe and put it on him."

If God is like this, what should his children be?

LETTERS

THE LIVING CHURCH welcomes letters from readers. Contributors are asked to limit letters to 300 words. The editors reserve the right to abridge.

Archbishop for America?

I would like to second your editorial "An Archbishop for America?" [TLC, May 18]. I agree that the title "Presiding Bishop" is a most confusing one in dealing with other churches and the general public on the parish level. Also the use of "Rt. Rev." is confusing to many when used by our P.B. I do believe that many past P.B.s have used the "Most Rev." and have noted that Bishop Allin does not.

Thanks for giving voice to what has been in some of our minds for a long time.

(The Rev.) GEORGE F. WILCOX
Grace Parish

Galesburg, Ill.

• • •

Here's a vote for your idea of the Presiding Bishop becoming an archbishop. After all, that is what he is, except in name.

I remember Dr. Bayard Jones talking about this years ago, in a church history class at Sewanee. He said that the idea of an archbishop was rejected by the American church in the early days, because it brought visions of copes and miters, and other things, equally horrible to contemplate.

Copes and miters have become fairly commonplace now, apparently without disastrous results. So let's have an archbishop. Maybe the other things won't happen, or if they do, won't be so bad after all.

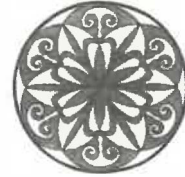
(The Rev.) MARTIN DEWEY GABLE
St. Martin in the Fields Church

Atlanta, Ga.

• • •

I was pleased and gratified over your editorial, "An Archbishop for America?" and with the clarity and persuasiveness of your exposition of the question. Having covered the last two Lambeth Conferences as a member of the press, I have seen the confusion resulting from the title of Presiding Bishop for the American Primate, as against the venerable and far more exact and meaningful title of Archbishop for the comparable office in every other province of the Anglican Communion (with the exception of the Japanese Church, which shares our title of Presiding Bishop, but which represents only a tiny minority in an overwhelmingly non-Christian country). It is

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hard to see how any knowledgeable person could find any really cogent objection to our adoption of the title. It took years to clarify our official title to simply The Episcopal Church; let's hope it doesn't take that long to effect the change in the title of our primate, who as such should also be accorded the designation of the Most Reverend rather than the Right Reverend, to denote his position as first among equals in the American episcopate, and to bring us into conformity with the rest of the Anglican Communion.

DOROTHY MILLS PARKER
Washington, D.C.

• • •

Enjoyed your bit on an archbishop for this American church, which I have always thought was needed. I always remember "John, our Primate" in the Prayer for the Church.

Years back, at Seabury House, I inspected the brass plates on each portrait of former P.B.s and noted that each had "The Most Revd." on it! Which says something or other.

(The Rev.) ROBERTS E. EHRGOTT
Grace Church
Ridgway, Pa.

• • •

I heartily support your advancement of the title of archbishop for our Presiding Bishop. The present title indeed does not convey much meaning and smacks too much of the time you describe when his function was only to preside over meetings of the House of Bishops.

Although I appreciate that your pro-

posal contemplates no change in powers, duties and responsibilities of the position, and also no change in status in respect to the other churches of the Anglican Communion, I would like to hear further discourse on the latter point.

CHARLES R. HICKOX
Dallas, Texas

So Much Money

Thank you for the news item "New York Bank Loses Church Funds" [TLC, May 4]. One can admire the moral reasons for the National Council of Churches removing its \$4.7 million; Union Theological Seminary its \$1.5 million and the United Methodist Board of Global Ministries its \$50 million in checking and savings accounts from Citibank New York because of South African apartheid.

One must also ask this question: What are these Christian bodies doing with this much money? Evidently expediency is the watchword for them. How can they, who have been the beneficiaries of tax free contributions, justify keeping all this money in the bank when every day hundreds die as forgotten men and women, millions suffer because of inhumanity and famine, and Christians are supposed to be on the front line with concern "for the least of these my brethren".

(The Rev.) CHARLES F. SCHREINER
The Parish of St. John
Gig Harbor, Wash.

Divested of "Atlas"

The controversy over the *Sex Atlas* seems to have been resolved without the news having reached the general public. I talked with Fr. James Gundrum, secretary to the national Executive Council, who reports that some time ago Seabury Press sold its rights to the entire "Continuum" series. This was apparently Seabury's venture into secular printing, a part of which was the *Sex Atlas*.

The news release, however, on this matter may have made no mention of the connection with the *Sex Atlas*. It might be well to bring it to the attention of the Episcopal public that the *Sex Atlas* is, thankfully, no longer a part of the Episcopal Church's offering to the church and the world.

(The Rev.) F. EARLE FOX
St. Stephen's Church
East Haddam, Conn.

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BOOKS

Faithful Christians

MORE SAINTS OF THE TWENTIETH CENTURY. By Brother Kenneth, CGA. Mowbrays. London @ Oxford. Pp. 172. £2.95.

"Let us now praise famous men — and women." The biblical injunction is particularly necessary where the fame has not reached to the majority of the faithful. We know so little about our own.

Br. Kenneth, CGA, has made a second selection of modern saints. These include 19 who have received some official recognition, but not canonization. His book is meant for schools, and the entries are fitted into the seasons of the year "to ensure at least one Twentieth Century Saint assembly for each week during the school year."

But Br. Kenneth has not given the teachers the information they will need for carrying out his intention. Too little is written about too many. Teachers will probably prefer more facts about fewer people. The book is clearly not a textbook, nor is it a teacher's manual, but it offers a very brief introduction to a variety of human beings from different cultures who have been faithful Christians in a modern faithless and often violent society.

(The Rev.) LYNDON HARRIES
Chilton, Wis.

Classic for Preachers

ON THE PREPARATION AND DELIVERY OF SERMONS. By John A. Broadus, revised by Vernon L. Stanfield. Harper and Row. Fourth Edition. Pp. 332. \$8.95.

This book in its original form has been around since 1870. If you missed the earlier editions, I recommend you try this one. Vernon Stanfield, homiletics professor at the Southern Baptist Theological Seminary, produced this fourth edition, and says of the Broadus text: "It remains the most complete text for the study of homiletics . . . no other text has matched Broadus for complete basic material." And for a century it has been a helpful tool in the preaching craft.

In this revised edition, Stanfield has deleted dated material and added more contemporary helps. One of these is the broad range of homiletical literature in which he cites nearly 200 separate works, many of these published in the last 100 years.

The seven major parts of the book deal with the art and skill of sermon construction. Prior to them there are four introductory chapters which will reward you: "Christian Preaching," "Homi-

letics," "The Preacher," and "God's Message." Every preacher, whether he is just beginning his career or has been in the preaching business for many years will find the "Requisites for an Effective Preacher" to be heartwarming.

Some of the most helpful parts of the book for me were: contemporary approaches to sermon delivery, imagination in preaching, classification of sermons by subject, and a splendid chapter on planning a preaching program.

Those of us who serve in the catholic-liturgical tradition would do well to give serious thought to this book because it magnifies the need and role of preaching. It is enlivened by quotes from great preachers. I mention two: Peter T. Forsyth is quoted as saying: "Without preaching Christianity stands or falls, because it is the declaration of a gospel," and from Robert H. Mounce: "True preaching is an event — an event that effectively communicates the power and redemptive activity of God."

(The Rev.) GEORGE CALVIN GIBSON (ret.)
Memphis, Tenn.

Affectionate Portrait

DRAWN FROM NEW ENGLAND: Tasha Tudor. By Bethany Tudor. William Collins. Pp. 96. \$10.95.

Tasha Tudor is widely known for the charming world of children's books she created. Here her daughter has given us an affectionate portrait of her. Evelyn Underhill's gentle poem, "I come in the little things, saith the Lord," was one of her favorites and expressed her own "reverent appreciation" for nature and the simple life. Through hard work and great strength of character, she carried on her writing and art and raised four children in a centuries-old New Hampshire farmhouse without running water or central heating. She lived her dream and found not only success but great joy and peace as well.

BARBARA L. SCHULTZ
Oconomowoc, Wis.

Openness and Flexibility

EOLITHIC PLANNING: Theological Perspectives in Management. By Charles R. Wilson. CRW Management Services (Box 2A, Old Mountain Road, Lebanon, N.J. 08833). Pp. 59, \$8.00.

Don't let the title of this book scare you away. The author is playing with words. "Eolithic" is humorously interpreted to mean open, playful, intuitive. Wilson, a church management consultant with 20 years experience, believes an "eolithic" perspective is a necessary part of church management.

This tiny book of 59 pages is a treasure lode to be mined carefully. It is obvious that its formation has taken many

Continued on page 12

THE LIVING CHURCH

June 15, 1980
Pentecost 3

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Congress for Religious Journalists

For church journalists and broadcasters, and also those concerned with religion in the secular media, the meeting of the decade occurred in the middle week of May with the Religious Communications Congress/1980. It included 1,295 participants, and was held in the expansive facilities of the Opryland Hotel in Nashville.

The first part of the week was devoted to meetings of different denominational and inter-religious organizations. Among these was the Associated Church Press, an ecumenical association to which THE LIVING CHURCH and numerous other Episcopal publications belong. Episcopalians were delighted that *The Communicant*, newspaper of the Diocese of North Carolina, won four prizes and one honorable mention, covering graphics, photography, and the coveted award for general excellence. Christopher Walters-Bugbee is the editor. For best reader response, the award went to *The Witness* magazine.

The Episcopal Communicators, a fellowship of journalists, diocesan editors, communications officers and others serving the Episcopal Church, met on 14 May. Janette S. Pierce of Philadelphia was elected convenor for the next year. The Polly Bond Award for excellence in communications was given to Ruth Nicastro of Los Angeles, editor of *The Episcopal News* and TLC correspondent for that diocese.

The remainder of the week was devoted to the congress itself, which was addressed by a galaxy of distinguished speakers including Benjamin L. Hooks of the National Association for the Advancement of Colored People, Professor Harvey Cox of Harvard University, Marjorie Hyer of *The Washington Post*, and Professor Martin E. Marty of the University of Chicago. Pope John Paul II appeared in splendid color on the projection screen as he read in English his personal message to the congress, recently taped in the Vatican. A message from President Carter (who had earlier been expected to attend the congress) was read by a speaker.

Music, films, drama, and other arts were also recognized within the elaborate program of events. George Gallup, Jr. of Princeton, the Rev. Douglass M. Bailey III, of Memphis, the Rev. D.

Williams McClurken of New York, and other Episcopalians were among those serving as seminar leaders or having other parts in the program.

H.B.P.

Fund Grants Made

A grant of \$6,000 has been made by the Presiding Bishop's Fund for World Relief to provide assistance to Navajo families who have been affected by a nuclear spill near Church Rock, N.M.

The grant is the Episcopal Church's share of a \$43,000 fund which is being sought by Church World Service (CWS), the relief agency of the National Council of Churches. A task force of the New Mexico Interchurch Agency has investigated the needs of the people in the area and is seeking to provide emergency assistance.

The problems in the area began July 16, 1979, when the dam at the tailings pond of a United Nuclear Corporation uranium mine near Church Rock broke and spilled millions of gallons of tailings — radioactive material — into the water supply system and grazing area. The local public health service barred use of water from the affected area and water had to be transported and stored.

CWS found that 54 Navajo families, who live near the Puerco River, are affected in their livelihoods by the spill. Paul F. McCleary, executive director of CWS, reports that these people "are discouraged by authorities from grazing their stock or using the water and therefore need assistance to offset the grazing loss along the river. Also, they will not eat the meat from their animals and therefore need assistance to offset their loss of meat diet."

The Rev. Philip Allen, Fort Defiance, Ariz., represents the Navajoland Episcopal Church on the Task Force for the Church Rock Spill.

The fund also has disbursed an additional \$105,000 to several agencies which are involved in relief efforts on behalf of Cambodian refugees. Recipients of the funds are Heifer Project International, UNICEF, Meals for Millions, and Church World Service. This disbursement brings the total contributions by the Presiding Bishop's Fund to \$917,300 since the Cambodian appeal was begun late last year.

The fund has sent \$25,000 to Heifer Project International, the first time that

agency has received support for Cambodian relief from the Episcopal board. The grant will be used to support a program of vaccination and disease control for draft animals. The Episcopal Church's check for that program is in support of Heifer Project's first year program of \$177,000 as initiated in the Kandal Province in Cambodia. The vaccination and disease control program for draft animals is considered "vital in preparing fields for rice cultivation and basic transportation in the rural sector," according to Terry Ford, Heifer Project's executive director. What is needed in Cambodia, he said, is food production as well as food relief.

Mr. Ford said that Kandal Province "has the greatest density of draft animals with approximately 55,000 head of oxen and buffalo needing veterinary attention."

Other recipients of the relief funds released in late April are designated for UNICEF, \$15,000; Meals for Millions, for seed kits, \$5,000; and Church World Service, \$60,000. The CWS funds will be split for border area famine, \$20,000, and Action for Relief and Rehabilitation in Kampuchea (ARRK) projects for relief of famine, \$40,000.

Bishop Krumm Installed in Europe

The institution of the Rt. Rev. John McGill Krumm as Bishop-in-Charge marked the opening of the convention of the Convocation of American Churches in Europe at St. Paul's-within-the-Walls, Rome, Italy, on May 1. The Rev. Edward Lee, president of the convocation's council of advice, represented Presiding Bishop John Allin, who has jurisdiction over the convocation, as Bishop Krumm, retired Bishop of Southern Ohio, was invested with pastoral charge of the six Episcopal congregations in Europe.

In his first address Bishop Krumm outlined study of the Scriptures, ecumenical involvements, and Christian responses to current world crises as areas of special concern as he begins his episcopal ministry within the convocation.

These same concerns were touched upon again as delegates and visitors to the convention attended a symposium at the Centro Pro Unione, a Roman Catholic agency sponsored by the Graymoor Fathers.

The convention passed a resolution supporting the establishment of a full-time chaplaincy to the English-speaking Christian communities of Belgrade and Zagreb. This would be a joint venture with the Anglican Bishop of Fulham and Gibraltar and a local church council in Belgrade.

Other business included identifying "stewardship" as a theme for the next convocation and passing a 1980 budget of \$91,198. Perhaps the most important business, however, was the opportunity for sharing with fellow delegates so widely separated during the year, as well as with the representatives of U.S. military and Church of England chaplaincies, who were also in attendance. Bishop Krumm's first convocation convention closed with a gala Saturday evening banquet and a joyous Sunday morning celebration of the Holy Eucharist.

(The Rev.) ROBERT S. DENIG

Foreign Issues Occupy NCC Meeting

International issues dominated the agenda of the National Council of Churches governing board meeting in Indianapolis, May 7-9, but a proposed resolution to comment on the U.S.-Iran crisis was amended to merely request the exploring of new initiatives for the churches.

The board completed the first reading of a new policy statement on the Middle East and heard a report from a panel of council leaders who recently toured that region. It affirmed disarmament as a high priority for the council, urged the U.S. Senate more rapidly to ratify the International Human Rights Covenants, and asked the U.S. government not to send military assistance to Guatemala and El Salvador.

The 266-member board, representing 32 Protestant, Orthodox and Anglican communions, meets semi-annually to set policy for the council. The Episcopal Church is represented by 16 persons, including the Rt. Rev. John M. Allin, Presiding Bishop; the Rev. William A. Norgren of the ecumenical office; the Rev. William L. Weiler, Washington affairs officer; and Miss Sonia Francis, broadcast officer and a vice president of the National Council as chairman of the Communications Commission.

Extended debate over eight amendments to the Iran resolution centered on the question of whether the American role in establishing and supporting the regime of the deposed Shah would be described ("deplored," "condemned") as a wrong parallel to that of the holding of the American hostages. Discussion ended abruptly when a proposal to delete all but a final paragraph passed by a two-vote margin, supported by most of the Episcopal delegation.

The new Middle East policy statement, to be voted on at the board's next meeting in November, focuses on the religious situation of the region as well as political conflicts. It would replace a policy statement approved in 1969.

Representing the Episcopal delegation, Fr. Norgren suggested the need for a major addition to emphasize the common heritage of Judaism, Christianity and Islam in the whole biblical story, "to lay the groundwork for the interfaith study dialogue the document calls for."

He described the statement as "unnecessarily hortatory and in need of abbreviation, in the interest of effective communication," but praised it for the attention it gives to the religious context.

Fr. Weiler, who until recently was director of the council office on Christian-Jewish relations, said he felt "very positive" toward this document. Compared to the 1969 policy statement, it presents "a much deeper assessment of a complex situation and a more balanced approach," he said.

James Rudin of the American Jewish Committee read a statement terming "regrettable" the recommendation "that the U.S. government engage in open dialogue with the PLO and immediately press for Palestinian self-determination, without pre-conditions and without its renouncing terrorism."

Mr. Rudin's statement commended other sections of the panel's report, particularly its "declaration that Arab unwillingness to recognize the Jewish state has been a major obstacle to peace in the Middle East."

In its resolution on El Salvador, the board asked churches to respond to the suffering of Salvadoran people with emergency help and medical supplies and to support the post-humous nomination of Archbishop Oscar Romero for the Nobel Peace Prize.

The board called for a fact-finding team of religious leaders to investigate human rights violations in Guatemala. The Episcopal delegation opposed this recommendation as unnecessary.

After the Guatemala resolution passed, Episcopal layman George McGonigle, of Houston, said, "I find it troublesome that we've had many resolutions about American foreign policy but no chance to hear representatives of our government explain their policies. We would be more responsible if we could hear their reasons."

Another action urged speedy passage of two congressional bills to establish a Presidential Study Commission that would investigate the extent of injustices suffered by 120,000 Japanese-Americans who were interned during World War II, and then recommend appropriate remedies.

The Rev. Winston Ching, Asian ministries officer for the Episcopal Church,

said, "Our Japanese-American congregations want to see an admission that grave injustice was done. They are concerned that other minorities not incur similar reprisals in the future."

In other actions, the board:

- Called for immediate congressional action to save the food stamp program (action which the House of Representatives initiated the next day);

- Sent a message of condolence, presented by the Episcopal delegation, to the Rt. Rev. H.B. Dehqani-Tafti, Bishop of the Anglican Diocese of Iran, upon learning of the murder of Bahram Dehqani-Tafti, the bishop's son;

- Affirmed the NCC as a sponsor of an interreligious program on Religion and Energy in the '80s, to be initiated by a Responsible Energy Sabbath October 18-19;

- Urged its member communions and their individual members to communicate to, and urge ratification of, the Equal Rights Amendment by the Illinois State Legislature in its current session;

- Asked Congress to maintain existing levels of budget support in the areas of housing, education, welfare, social security and employment;

- Sent to the people of Taiwan a message of support for Dr. Chun Ming Kao, general secretary of the Presbyterian Church in Taiwan, who was arrested April 24 as part of an apparent campaign of harassment against the church;

- Requested appropriate units of the council to prepare a draft policy statement on the spiritual care of, and free exercise of religion by, persons resident in public institutions;

- Paid tribute to Helen Keller, in this centennial year of her birth, as "a shining example of the power and the beauty of a profound Christianity";

- Sent a message to the Rt. Rev. Desmond Tutu, Anglican Bishop of South Africa, whose passport has been revoked by the South African government, expressing its solidarity with him in his struggle against apartheid;

- Expressed its appreciation of the achievements of Islam and its respect for the faith of Muslims in this 1400th year of the Islamic era.

(The Rev.) EDWARD M. BERCKMAN

Episcopal Money Keeps Soup Cooking

Sr. Eileen Murphy, R.S.M., a Roman Catholic nun, has been feeding 220 persons daily for four years at Amos House, in Providence, R.I. When the building's owner declared bankruptcy recently, she knew she would have to buy the structure or move out.

With the help of money from the Episcopal Diocese of Rhode Island, Sr. Eileen was able to purchase Amos

House for \$4,000 at public auction.

"It's a real soup kitchen," the Rev. Harrington M. Gordon, Jr., rector of Trinity Church, Cranston, R.I., told TLC. "There are lines of people outside every day." When the crowd at the auction realized that Amos House would continue, there was cheering, Fr. Gordon said.

Fr. Gordon attended the auction along with the Rev. Dwight C. Hambly, Jr., rector of Christ Church, Providence, and Elmer Shippee, chairman of the Episcopal Charities Fund. The three had been instrumental in raising the money, \$2,000 of which came from the diocese. Fr. Hambly's church pledged \$500 in addition, and the rest of the money came from private donations.

The new Bishop of Rhode Island, the Rt. Rev. George M. Hunt III, had declared before his consecration that the fact Amos House was run by a member of another church didn't matter. What did matter, he said, was that Sr. Eileen "is feeding people and that demands our support." But, he said, he must look beyond that.

"As a Christian, I've got to look at people who come to McAuley House [another soup kitchen run by another Sister of Mercy] and Amos House, and ask what's wrong with a system that makes the same persons come back every day. I'm not a revolutionary, but I expect to be ready and willing to question the system. We live in a world of power. And if people don't have power, they've got to be empowered."

Fr. Hambly said, "We feel that Sr. Eileen's place is indispensable and a very important business . . . the Episcopal Church wants to make sure she stays."

Anglican Fellowship of Prayer Meets

The Rt. Rev. Festo Kivengere of Uganda, the Rt. Rev. Alexander D. Stewart, Bishop of Western Massachusetts, and Rosalind Rinker, author and lecturer, were leaders of the 1980 International Conference of the Anglican Fellowship of Prayer, held in New Haven, Conn., from May 1-3.

The theme, "Unity Through Fellowship in Prayer," drew nearly 700 participants from 24 states, Puerto Rico, the Virgin Islands, Canada, and three other countries.

A feature of the conference was the awarding of an inscribed pewter plate to the Rev. and Mrs. J. Moulton Thomas for their nearly 20 years of "outstanding service" to the AFP.

In addition to attending workshops and hearing addresses, there were a number of opportunities for group prayer. The closing Eucharist took place at Trinity-on-the-Green Church.

BRIEFLY . . .

Dr. Caroline Rakestraw, executive director of the Episcopal Radio/Television Foundation since 1954, plans to retire later this year, according to an announcement made by the Rt. Rev. Harold B. Robinson, Bishop of Western New York and chairman of the foundation's trustees. The exact date will be determined by the date of availability of Mrs. Rakestraw's successor. A search committee has been formed, chaired by the Very Rev. Cecil Woods, dean of Virginia Theological Seminary.

Over 30 members of the Urban Poverty Unit of the Appalachian People's Service Organization met in Washington, D.C. with administration officials late in April to discuss the plight of the Appalachian poor. Government officials were reminded that every administration since that of Abraham Lincoln has promised aid to this area of the U.S., and the Appalachian Regional Commission was encouraged to broaden its primarily rural program to include the Appalachian poor in non-Appalachian cities, which, according to APSO, constitutes, "America's largest invisible minority."

The Rev. G. Larue Downing, rector of St. John's Church, Wilmington, Del., has become the new program director at Kanuga, the Episcopal center located in the Blue Ridge Mountains near Hendersonville, N.C. Kanuga conducts conferences, camps and other programs which attract participants from throughout the nation.

The Ecumenical Communications Skills Workshop held late in April in San Antonio, Texas, drew 56 participants, 11 of them Episcopalians. The workshop was designed to enhance communication within the local congregation and the community at large by the use of print and electronic media. Simultaneous translations were provided according to the language of the leader.

A curriculum guide to help Roman Catholic parochial teachers provide a "new appreciation of Jews and Judaism" has been published jointly by the National Conference of [Roman] Catholic Bishops and the Anti-Defamation League of B'nai B'rith. The guide, enti-

tled, "Abraham, Our Father in Faith," underscores the pronouncements of Vatican II that Roman Catholics should combat anti-Semitism and engage in dialogue with Jews. The publication, prepared by the Archdiocese of Philadelphia, includes sections devoted to the biblical roots of Christianity, the synagogue and Christian liturgy, Jewish history, and a bibliography of recommended materials.

The Very Rev. Simeon Nkoane, the Anglican dean of Johannesburg, has been charged with violating the South African Group Areas Act which specifies where people of different races may live. Fr. Nkoane, who is black, has been living in an apartment adjoining St. Mary's Cathedral which is located in a "whites only" area. Since his appointment as dean in 1977, he has been the third ranking cleric of the Diocese of Johannesburg.

William J. Murray, who with his mother, Madalyn Murray O'Hair, was responsible for the suit resulting in a ban on prayer in U.S. public schools, wrote letters to newspapers in Austin and Baltimore recently, apologizing for his part in the 1963 landmark court case. "If it were in my personal power to return this nation to its rightful place by placing God back in the classroom, I would do so," wrote Mr. Murray, who is estranged from his mother.

The question of why Christians have done so little to avert nuclear war was debated by 85 delegates at a consultation of the churches on disarmament in Pittsburgh recently. The event was sponsored by the National Council of Churches. Alan Geyer, the executive director of the Churches' Center for Theology and Public Policy said that disarmament had never emerged as a "practical priority" to Christians, and described this as "the inexcusable sin."

The oil-rich United Arab Emirates have donated \$750,000 to establish an endowed professorship at Georgetown University in Washington, D.C. University officials describe the gift as "completely without strings." Georgetown's Center for Contemporary Arab Studies has received about \$1.4 million from Arab governments since it was begun in 1975, and much of that money has stirred controversy because of perceived Arab exploitation of the oil markets and alleged connections with terrorist groups.

Drowning in the Think Tank

*Perhaps, once again, we need
to stress individuality to encourage
people to be themselves,
independent of group pressures.*

By A. SHRADY HILL

Perhaps there are others who have shared with me the inner shriveling and sense of being pushed around when, at a meeting, one hears the chairman announce: "Now we are going to count off and break into six smaller groups for discussion." Furtively, I look around to see any evidence of like-minded souls and occasionally spot someone expressive enough to roll his eyes or give a resigned sigh and reluctantly shuffle off to group number four which is gathering in an uncomfortable corner of the parish house kitchen. There are those who are delighted and welcome such activity, but I strongly suspect that they are either bored or are extroverted beyond redemption. The end result of all this is a recorder's report that makes one group appear to be potential Phi Betas and another not quite bright enough to deal with any issue. If one is lucky he can be diverted by watching the antics of someone struggling with large sheets of newsprint upon which the salient points of group reports are written, in what is often an almost illegible hand, and then hung at various points around the room. There they are gazed upon with placid satisfaction on the part of those who

have produced them and are eventually rolled up and stuffed away in Miss Jones' third grade Sunday school closet. All this is called "process."

Humans tend to gather in groups. On the simplest level, people come together to exchange chit-chat, remark on the weather and make superficial comments on the economy or world politics. This activity belongs to Man, the Social Animal, and can be pleasantly unprofound. The other group function is that of people gathered together for a specific purpose, work or education. What goes on in groups has produced endless studies and volumes of analysis, much of it constructive and instructive. However, as sometimes happens, something has gone wrong in terms of goals and expectations from all this study. We have come to the point of expecting that a group of people "relating" and "interacting" upon each other can and will produce world shaking profundities, learning, or lasting and constructive insights.

The church has always known something about fellowship, togetherness, if you will, but it was recognized as a mental attitude, the quiet knowing that one was a part of a group of people with some common ideas, ideals and experiences as well as some fairly common sins. Fellowship transformed into popular togetherness now insists that everyone live in each other's psychological

and spiritual back pocket. Get together and share, we are urged, and all problems will be resolved. We have yet to hear one clear voice declaiming the truth that a group of 25 voices can complicate a problem to a point beyond resolution. The business world which imposed upon us the results of Group Life Labs at Bethel, Maine, is now rumored to be taking a second look. The intensive and highly structured, to say nothing of manipulative, experience of forced group sharing shows signs of losing some of its lustre and appeal.

However, the church has had her particular business and purpose of being a group gathered together to talk to, think about and ponder the mysteries and wonders of God. It is one of the very few groupings, ideally, not wholly directed to self-motivated activity but rather designed for response to stimulation and motivation from outside the membership. Modern togetherness wanted to change all that. Christians now began to gather to look upon themselves and share. Let's not fool ourselves, this was and is the emphasis fostered by the techniques. In the rush to embrace this new and exciting activity nary a thought was given to just what it was everyone was going to share and if, indeed, the bulk of us had that much worth sharing.

The hasty espousal of the sharing method which, in itself, was supposed to be both the vehicle, the road and the goal to motivate people into the Kingdom, soon fell into complete confusion over methods, purposes and ultimate aims. Out on the front line in the emerging days of the movement was the Seabury Series, welcomed as the path to educational salvation. Discussion and more discussion by the children was the watchword in imparting the Gospel. Leaders in parish life sometimes found that with a year of Seabury and the third grade, one was a candidate for therapy by June. It was ultimately discovered, that talk and discuss as it would, the class could not produce, unaided, its own constructive conclusions even at a third grade level. Even most of the educators had mistaken the process for the goal for they had made the assumption that, if the process, sharing, was going on then, inevitably, learning was taking place — a real and intellectual *non sequitur*.

At the same time a bewildering variety of group experiences were programmed and provided for clergy and laity, Parish Weekends, Intensive Weekends, Leadership Training Weekends, the names proliferated and the manufacturers of newsprint and magic markers were hard pressed to keep up with the demand. These programs presented all kinds of togetherness experiences but very few could define the nature of the experience. Was all this to be a modified form of group therapy as was sometimes dangerously near the case, fostered by

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rank amateurs in spite of the warnings of at least one competent analytical psychiatrist? If so, the theme, the idea to be grasped, frequently took a long harrowing weekend of group talk before it started to emerge faintly as the exhausted participants began to care less and less and the aching bodies and psyches thought longingly of tinkling ice.

What concerns me is that what started by popularizing the word "togetherness" into household jargon is still with us to some extent. The group process is still being used and faith is still being put in it by many as a cure-all. It can be both dangerous to the individual and destructive to goals. It is anti-intellectual in its subtle demand that one's thinking must always be tested in the framework of the group. This is a fine way to stifle individual initiative and original thinking. The lone thinker classically portrayed by Rodin's sculpture is not only suspect but looked upon as an awkward intrusion into the safety and security of group-think.

Learning, growth, originality, the strength and conviction of leadership that is not afraid to act, these things spring from individuals. The group is rarely the originator. It can be a vehicle through which the original thinker, the innovative person, imparts what he has to give. Togetherness as a working philosophy for serious accomplishment or as a method for constructive administration is a feeble tool. It is not completely responsible but it is certainly a contributing factor to the general atmosphere of anti-intellectualism so prevalent, a view that "life adjustment" is above accomplishment, clear thinking and original contribution to the society in which we live. The goal of the church, a group both small and large, is to bring an ever deepening relationship with God to the individual in the group. The spiritual danger for the church in the current preoccupation with group dynamics is that over-attention to the process rather than to the goal focuses on us rather than on God and our destiny. This is to mistake process for the purposive function of the body of Christ. We need not close our eyes to the insights of group dynamics, but perhaps it is time we turn our attention once again to leadership that is not afraid to give a firm yes or no, individuality, personal initiative and learn again to hear voices that speak with conviction from having quietly been alone with their God. Perhaps, once again, we need to stress individuality, not individualism parading under the guise of eccentricity, to encourage people to be themselves, independent of group pressures. How refreshing it is to see a person unafraid to take personal initiative and get on with a task while others are talking endlessly about it.

YOUNG ADULT MINISTRY

By WILLIAM STEMPER

The ministry of the church is a varied and diverse experience. No aspect or part of it is totally separate from any specific element in it. Each form of ministry is the same, but also, somehow different and unique. This is especially the case with ministry to young adults: the group of men and women in our society who are in their 20s and 30s. This part of the United States population is the same as any other part; but it is also different. These differences are what make young adult ministry such a challenge and opportunity for the Episcopal Church, and other communions today.

Young adult ministry has three important elements of which any parish, congregation, or diocese should be aware. These elements do not make the young adult different from any other person — one of the great wisdoms of the Chris-

tian tradition is that all human beings are limited and in need of God's saving grace through Jesus Christ. Rather, they help us as a church to understand better the nature of an intentional and serious ministry to a massive element of our population which is *not* churched, but which is religious in some form of spiritual reality. This group, in other words, may have the same longings and desires for spiritual renewal and liberation, but may not be attracted to institutional religion (cf. Carl S. Dudley, "Measuring Church Growth," *Christian Century*, June 6-13, 1979, pp. 638-639).

The major elements of young adult ministry are:

- (1) Christian recruitment;
- (2) Christian experience; and
- (3) Christian care.

Let's look at each more closely.

First, young adult ministry is Christian recruitment, and Christian recruitment is *evangelism* — pure and simple. Our Lord commanded us to go and preach the Gospel with clarity and boldness. This Gospel is that Jesus Christ is Lord, and that the Kingdom of God is at

The Rev. William Stemper is an associate clergyman at the Church of the Epiphany, New York City, and is a member of the generation which he here describes.

We must be more willing and open to address caringly and perceptively the great issues facing the whole person today.



hand. Paul the Apostle amplified this proclamation to say that whosoever believes in Jesus and accepts him as Lord will be saved, and that salvation occurs not only at the level of our own visible personality, but at the deepest recess of our inner being. It happens as a saving act of grace to us, from the outside, as it were, bringing quietude in moments of anxiety, and union with God at our death.

To reach the young adults in their 20s and 30s today with the message is young adult ministry. Christians are obliged to reach out to those who are not believers with words of action and of hope, promise, and fulfillment. To do this is to invite people into the life and family of the church, the worship of Christ, and the celebration of his victory. Young adult ministry is, then, recruitment of Christians to the church, just as any other form of ministry can be.

Second, young adult ministry is Christian experience.

Today, the man or woman in the 20s or 30s is a creature of conflict. For a variety of very interesting reasons this person tends to seek two objectives simultaneously: career success and security and personal growth and meaning. These two tugs have always been at the hearts of humans, but since the 1960s, when cultural change revealed to countless teenagers the possibility that both of these disparate elements *might* be brought together in one, healthy, whole, and fulfilled life, the intimation has become an expectation — whether or not it is “up front.”

Children of WWI, the Depression, and of WWII were mostly concerned with

survival; they did not bring this kind of expectation to life. What does this expectation mean to the Episcopal Church? It means that most younger people, especially in urban and metropolitan areas who are roughly between 25 and 40 will expect their experience of the church to speak to the problems and opportunities they have in their jobs. They will also expect the church to be, or become associated with, the dynamic element in human life. If they do not sense that we are a part of the great epic of human development and growth, they will become quietly bored and stay away. Their leaving will not be because they have rejected the Gospel; rather it will be because they will believe they have not heard it.

Now, I want to make a key point. Young adults around us are just people, like you and me, but they experience the world a little differently than those who are not part of their generation. To a son or daughter of the 60s and early 70s — those now emerging into positions of prominence and leadership in the world — there is a depth to human existence and an interconnectedness to the whole human fabric that many of us don't see in the same way. What is “romantic” or “ideal” to us, has the power of experience for the multitudes of men and women who have done yoga, meditation, experimented with drugs, or *seen* the urgency of our concern with the environment.

Young adult ministry, then, must be about the interweaving of the story of Jesus — as we experience it in Holy Scripture and in the Holy Eucharist — in a much more existential way than churches have ordinarily attempted.

Churches should be about the creation of spaces and opportunities for community reflection, sharing, worship, and the over-all nurturing of spiritual experience. There should be opportunity for the power of Jesus to intermingle with the potentiality of each human life that entrusts itself to our care. This means that we must be more willing and open to address caringly and perceptively the great issues facing the *whole* person today — economics and the social impact of inflation, sexuality, the life of the mind, and the care and nurture of the human bond in times of change.

Third, young adult ministry is, most importantly, Christian care: Jesus' commandment was that we love one another. The summary of the law is that we love our brother and sister as ourselves. The early Christians were legendarily known for their love for one another. This is harder than it sounds because it involves action as well as feeling. As one woman wrote to a church periodical, complaining about the “passing of the peace” contained in the revision of the Eucharist in the 1979 Prayer Book, “That our Lord commands us to love one another does not in the least imply that we have to touch them.”

But our friend is in one sense correct. Christian love is not a surface sentiment; it is cherishing the essence of another. It is building structures of care and commitment in and around intentional communities, as any parent or priest knows well. The *secret* is to build structures of care in parish life for young adults which do not foster dependency, but which encourage people to take charge of their own lives, and to assume due responsibility for society and for others. One way to do this is simply to start a young adult community within a parish — to foster it, promote it, and give it the broadest possible scope without moralism or judgment. When such communities are *allowed* to happen, they generally do. They become signs and symbols of welcome to numerous people that it is all right to be themselves and still be parish Christians.

In the years to come more people will be “religious” and unchurched than ever before. One way to include such people — largely younger men and women — in the family of the church is an active and persistent ministry to young adults. This ministry is one of recruitment and evangelism; the fostering of Christian experience; and the offering of structures and pastoral care; the same as all ministry; but somehow different from any other — a paradox which illuminates the nature of the Christian life.

When a young adult comes in the door of your parish church, welcome him or her; respect them as adults on a unique spiritual journey, and admit them to the building of structures of love around you — your guilds, vestries, and committees. But most of all let them be themselves.

EDITORIALS

Murder in Iran

The shocking murder of Bahran Dehqani-Tafti, son of the Bishop of Iran, reported in our pages last week, causes us all to join in the grief of Bishop and Mrs. Dehqani-Tafti. We pray that such incidents will not become more frequent in the Middle East in the months ahead, as tension mounts in the wide area extending from Pakistan to Northern Africa. Current harassment of Coptic Christians in Egypt is another ominous development. Such persecution of law abiding Christians does not reflect the mainstream of responsible Mohammedan leadership. Yet Islam, like Christendom, has highly inflammatory elements within it, and the entire situation requires careful attention from religious as well as governmental bodies. Most of us know too little about this large and important part of the world, and we have little time within which to remedy our ignorance.

The Influence of the Church Press

Christian and Jewish journalists and broadcasters attending the recent Religious Communications Congress in Nashville were repeatedly reminded of the responsibilities of their vocation. Speaker after speaker alluded to the power of the media and the ethical dimensions of what is reported and how it is

reported. Issues of war and peace and questions of justice were emphasized. Harvey Cox urged Christian communicators to be "a voice for the voiceless" in reflecting concerns that are disregarded or misregarded by the secular media. Pope John Paul II, with his characteristic Christian humanism, stressed the opportunities of the media to spread the horizons of human awareness.

On the other hand, no one supposed that religiously motivated voices stand alone. Whether we like it or not, purely secular publishing and broadcasting are constantly going on, and constantly presenting their own view of reality. As Martin Marty pointed out, church affiliated media in most cases reach only their own constituency, and it is through the latter that they influence a wider public.

In terms of THE LIVING CHURCH, this means that we influence the Episcopal Church, and possibly other churches, through you, our readers. Through the church in turn, we may have some wider influence on society.

Our readers are only a minority of Episcopalians, but this minority includes some of the most influential, most thoughtful, and most prayerful people in the church.

It is in partnership with you, our readers, that we work to recall the Episcopal Church to renewed life, renewed hope, and renewed faithfulness in the months and years ahead. By the grace of God, if we work together, we can do it!

BOOKS

Continued from page 5

years and been tempered with experience. While emphasizing the need for openness and flexibility in management, it is, at the same time, a powerful statement of the need for management in the life of the church.

(The Rev.) DAVID KELLER
Fairbanks, Alaska

Instant Classic

SELECTIONS FROM THOMAS TRAHERNE'S CENTURIES OF MEDITATIONS, with an Introductory Essay by William J. Wolf. Forward Movement. Pp. 79. \$1.40.

One of the most remarkable discoveries in the history of English literature, and of Anglican literature, occurred at the beginning of this century when a manuscript found in a London bookstall was identified as a lost work of Thomas Traherne, an obscure English priest, scholar, and mystic of the 17th century. The book consisted of highly unusual short meditations (some in poetry) arranged in groups of 100; hence the work

is called *Centuries*. It immediately became an Anglican classic.

Forward Movement has done us a service by making this inexpensive set of selections available. This little book contains 80 of the most notable meditations, some from each of the five centuries, given with the quaint spellings and capitalizations of the original, as in H.M. Margoliouth's Oxford edition. The text is preceded by a helpful introduction by Professor Wolf. The book ends with a table intended to correlate the numbering of the selections with the numbering in the complete original text. Much of this table is garbled, but this will not hinder the use of these passages either for personal devotion or literary enjoyment.

H.B.P.

Dealing with Major Issues

THE CHRISTIAN MORAL VISION. By Earl H. Brill. Seabury/Crossroad. Pp. 236. \$9.50, \$3.95 paper.

This book is a good practical handbook on the major moral issues of our day. When he deals with questions of drinking, sex, marriage and divorce,

abortion, and a number of social issues, Brill does not oversimplify. And he clearly shows that neither rules of thumb nor the most sophisticated computer can replace the free person acting responsibly. Unfortunately, the difficult area of up-close interpersonal relationships is left nearly untouched.

I have two problems with this as a basic text for the study of Christian ethics. The author uses "love" and "loving" as catch-all designations for solutions he prefers, and he never gives us a working definition of love. That would involve a broader discussion of the qualities of human life — individual, in small groups, and social — which Christian ethical action should be devoted to furthering, and those qualities and conditions it should try to inhibit. Love is an empty concept, or a purely emotional one, unless it is fleshed out with such notions as openness, faithfulness and trust, giving and serving, non-cooperation with evil, sacrifice, and so on.

The second is a more serious problem. Grace, as the empowerment by the Spirit for the ethical life, plays no role whatever. The reader is never urged to pray about a moral problem or to expect to be

aided by divine intervention. Now and then the reader is advised to seek support among fellow Christians; but beyond that, the moral life seems to be largely a do-it-yourself affair. The book shows no Pauline influence. St. Paul knew that a life dedicated to fulfilling the demands of God without God's active assistance is a life headed toward despair. This is especially true when we try to deal with the people who are closest to us.

Christian experience, in contrast, gives proof to a fundamental truth about the Christian life: if we let him, Christ himself will dwell in us in such a way as to change our fallen nature; and this change will break the bonds of what is ethically possible for us. The Christian moral vision springs from life lived in the Spirit of God, a life in which Christ himself is actively at work. Therefore, no one who lives this life has to bear any of his or her burdens – moral or otherwise – alone. Generations of Christians have found that such a life leads away from, not toward, despair – indeed, it leads toward hope and joy.

The vision I find in this book is a secular one. I am disquieted by its inclusion in this important series of books for the church.

SYLVIA FLEMING CROCKER
Laramie, Wyo.

Dealing with Bereavement

A WIDOW'S PILGRIMAGE. By Jean Hersey. Seabury. Pp. 114. \$7.95.

A well-known author and naturalist tells her story, from the overwhelming suddenness of her husband's death, to the love and care of family and friends, to the business of getting on with life again – but this time alone. It is a sensitive and poignant account. The reader feels her renewed spirit, her constant joy in all growing things, and the challenge of her encounter with new people and new situations. *A Widow's Pilgrimage* is a loving book, filled with meaning.

SUE ALMOND
Oklahoma City, Okla.

Abortion Debate

DEATH BEFORE BIRTH. By Harold O.J. Brown. Thomas Nelson. Pp. 168. \$3.95 paper.

The author, professor of systematic theology at Trinity Evangelical Divinity School, Deerfield, Ill., is deeply concerned about the moral ramifications and the implications for the future that current permissive abortion law allows. There is hardly an aspect of the problem of abortion that he has left untouched and unresearched. He has wisely avoided sensationalism.

At times he seems to the present reviewer to be somewhat naive, e.g. not all

anti-abortion doctors are saints, and not all Christians can agree with his scriptural exegesis. Similarly, only time will tell if prohibitive legislation would bring about as few illegal abortions as the author would hope for, and one wonders if he has met many actual patients. A good book for the priest who wishes to be informed, for the undecided layman, and for the pro-abortionist with an open mind.

(The Rev.) ARNOLD F. MOULTON
Racine, Wis.

The Greatest of These

ABOUT LOVE. By Josef Pieper. Tr. by Richard and Clara Wilson. Franciscan Herald Press. Pp. 137. \$3.50.

This brief book is an interesting answer to Anders Nygren's *Agape and Eros*. The several forms of love and the many forms of foolishness are surveyed. The central concern is agape, that love which is used to describe God and his action. Countering Nygren's view that agape is totally disinterested and unmotivated by outside stimuli or need for personal satisfaction, Pieper shows a good overlap of agape and eros. Eros includes the delight in the goodness, beauty and existence of another as well as in sexuality.

The author, who has long been recognized as a distinguished lay Catholic thinker and Christian humanist in Germany, is realistic in his rejection of Nygren's view that we are no more than conduits of divine love. Nygren's beautiful theory does not deal with the experience of being a channel of divine love and lovers also. I am merely an affectionate person, but I can recognize that even my affections can catch fire with God's love. Eros is flooded with agape and its desire for full existence and happiness moves the goodness and realism of self love to a new depth.

This dispassionate and literate book is worth studying. Eros "must transform itself altogether and that . . . transformation perhaps resembles something akin to dying." In a world awash with death, this kind of dying of love has a touch of glory about it. I wonder how Elie Weisel, with his concentration camp experience in Buchenwald, would have reviewed *About Love*.

(The Rev.) JOHN I. KILBY
Grace Church
Clinton, Iowa

Books Received

POEMS OF INSPIRATION FROM THE MASTERS. Compiled by James R. Mills. Revell. Pp. 173. \$8.95.

SPLINTER IN MY PRIDE. By Marilee Zdenek. Word. \$8.95.

HALF WAY UP THE MOUNTAIN: The Mid-Life Crisis. By David C. Morley, M.D. Revell. Pp. 155. \$6.95.



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ASSISTANT for ministry with youth, church school and share in total parish ministry. Central Florida location. Reply Box J-457.*

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EUCCHARISTIC PRIEST, 44, seeks associate position involving counseling, lay ministry development and renewal. Reply Box N-454.*

PEOPLE and places

Appointments

The Rev. John A. Andrews is rector of Christ Church of Ramapo, Suffern, N.Y. Add: 65 Washington Ave. 10901.

The Rev. Bro. William Avery is deacon assisting at St. James Church, Long Branch, N.J. Add: 339 Warburton Pl. 07740.

The Rev. Phillip C. Bennett is curate, St. Mark's Church, Main at Hillside, Glen Ellyn, Ill. 60137.

The Rev. James Berg is rector, Emmanuel Church, Detroit, Mich. Effective July 1.

The Rev. James R. Boyd is Memphis urban minister. Add: 692 Poplar Ave., Memphis, Tenn. 38105.

The Rev. Richard C. Britton, Jr., is chaplain, St. Anselm's, the Episcopal campus center serving Fisk, Meharry, and Tennessee State. Add: 2208 Meharry Blvd., Nashville, Tenn. 37208.

The Rev. Clifford B. Carr is rector, Trinity Church, Centre St. at Howard Ave., Pottsville, Pa. 17901.

The Rev. David A. Elliott III is rector, St. Timothy's Church, P.O. Box 247, Signal Mt., Tenn. 37377.

The Rev. Mercer Goodson is rector of Holy Trinity Church, Port Neches, Texas. Add: 2329 12th St. 77651.

The Rev. Peter J. Gorday is assistant, St. Luke's Church, Atlanta, Ga. Add: 435 Peachtree St., N.E. 30308.

The Rev. Donald L. Hays is rector, St. Christopher's Church, River Hills, Wis.

Transfers

The Rev. Canon H. Scott Kirby, from the Diocese of New Jersey to St. Francis Boys Home, P.O. Box 70, Bavaria, Kan. 67419.

The Rev. John Urban from the Diocese of Dallas to P.O. Box 488, Ulysses, Kan. 67880.

The Rev. J. Douglas McGlynn from the Diocese of Western Kansas to the Diocese of Hawaii. Add: 3750 Mariposa Drive, Honolulu, Hawaii 96816.

The Rev. William W. Rankin II from the Diocese of North Carolina to the Diocese of Los Angeles.

The Rev. Lynn C. Honeycutt from the Diocese of North Carolina to the Diocese of Virginia.

Retirements

The Rev. Lauton W. Pettit, rector, St. Matthew's Church, Hillsborough, N.C.

The Rev. Canon F. Ricksford Meyers, canon of St. Paul's Cathedral, Detroit, Mich., since 1966.

Resignations

The Rev. Henry H. Sturtevant, vicar and project director, St. Clement's Church, New York, N.Y.

The Rev. Lawrence E. Stuart, priest-in-charge, St. John's Church, Chesaning, Mich.

Renunciations

On Dec. 1, 1979, the Bishop of Dallas acting in accordance with the provisions of Title IV, Canon 8, Sec. 1, and with the consent of the clerical members of the Standing Committee of the diocese, formally accepted the renunciation of the ministry of this church made in writing by Warner Washington, Jr., priest. This action is taken for causes which do not affect his moral character.

On Jan. 14, 1980, the Bishop of Dallas acting in accordance with the provisions of Title IV, Canon 8, Sec. 1, and with the consent of the clerical members of the Standing Committee of the diocese, formally accepted the renunciation of the ministry of this church made in writing by James A. Calhoun, Jr., priest. This action is taken for causes which do not affect his moral character.

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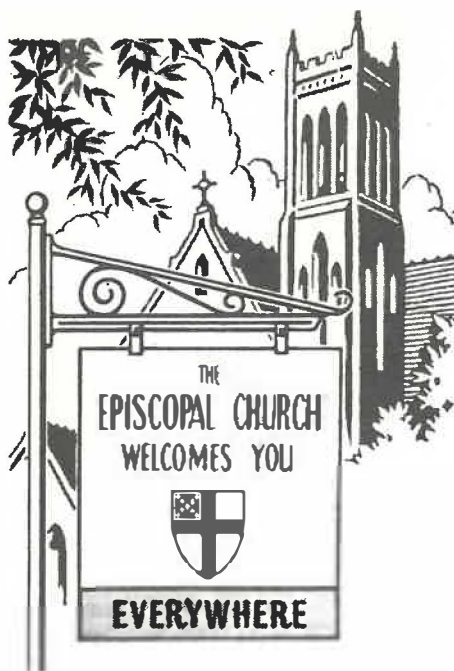
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SUMMER CHURCH SERVICES



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ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie, the
Rev. Frederic W. Meahger
Sun HC 8 & 10; Wed HC & Healing 10.

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
The Rev. Donald Warner, M.S.M., M.Div., r
Sun Masses 7:45, 10; Tues 5:30; Wed 9:30; Thurs 6:30

LAKEVILLE, CONN.

TRINITY Lime Rock, Rt. 112 (one mile off of Rt. 7)
The Rev. F. Newton Howden, r
Sun Eu 8 & 11 (MP 2S & 4S)

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
Sun HC 7:30, Service & Ser 9 & 11 (HC 1S & 3S). Daily 10

ST. PAUL'S 2430 K St., N.W.

The Rev. James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15;
MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ORLANDO, FLA.

THE CATHEDRAL CHURCH OF ST. LUKE
130 N. Magnolia Ave., downtown, off I-4, near Disney World
The Very Rev. O'Kelley Whitaker, dean
Sun Eu 8, 10, 6; Daily Eu 12:05 ex Sat 8

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
465 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30; Wed & HD 8; Daily Offices 8 & 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Eckford J. de Kay, dean Near the Capitol
The Rev. Gus L. Franklin, canon
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 6:30
Mon, Tues, Thurs, Sat; 10 Mon; 12:15 Tues, Thurs, Fri; 5:15
Wed. Daily office at 12 noon. Cathedral open daily.

BALTIMORE, MD.

ST. JOHN'S, Mt. Washington 1700 South Rd.
The Rev. Arthur R. Lillicropp III, r
Sun H Eu 9:30. Wed H Eu 6:15, 7:30. Summer Forum; Thurs
11

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Sun Sol Eu 10:30; Mon, Wed, Fri Eu 12:10

GREAT BARRINGTON, MASS.

ST. JAMES' Main St. at St. James' Pl.
Canon Pierce Middleton, r; William Doubleday, ass't
Sun Eu 8 & 10:30; Wed Eu 10:30; Sat Eu 5. Mat Mon-Sat 9,
Ev Mon-Fri 5

WELLESLEY, MASS.

ST. ANDREW'S Denton & Washington
The Rev. J.R. MacColl III, D.D., r
Sun 8 & 12 HC; MP 10 2S & 4S, HC 10 1S & 3S

DETROIT, MICH.

CATHEDRAL CHURCH OF ST. PAUL
4800 Woodward Ave. at Warren
The Very Rev. Bertram Nelson Herlong, dean
Sun HC 8, 9, 11, Sung Eu & Ser 9, 11. Daily HC noon.

MARINERS' 170 E. Jefferson

In Civic and Renaissance Centers
Sun HC 8:30 & 11; Thurs 12:10

TROY, MICH.

ST. STEPHEN'S 5500 Adams Rd., Opposite Westview
The Rev. Dr. Carl Russell Sayers, r; the Rev. Sherry Rae
Mattson, ass't
Sun 8 H Eu & sermon, 10 H Eu, sermon, Ch S; Mon 10 H Eu,
sermon, Bible study. Holy baptism by appt, reconciliation
of a penitent by appt

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz
Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Wed, 5 Eu Spiritual Healing,
LOH

HACKENSACK, N.J.

ST. ANTHONY OF PADUA 72 Lodi St.
The Rev. Marshall J. Vang, r; the Rev. William J. Lydecker,
ass't
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed, Fri, Sat 9;
Daily Offices 8:30 & 5:15; Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J.C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. State St.
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

WILLINGBORO, N.J.

CHRIST THE KING 40 Charleston Rd.
The Rev. Samuel L. Koons, Jr., r; the Rev. Frederick Dun,
the Rev. Canon William P. Scheel, the Rev. William Speer
Sun Eu 8 & 10, 6; Wed Praise & Healing Eu 7:30

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silver SW
Sun 8, 9, 11 Eu; Mon, Wed, Fri, Sat 12:05 Eu; Tues, Thurs 10
Eu

Continued on next page

AUBURN, ALA.

HOLY TRINITY Church Dr. (Off S. Gay)
The Rev. William P. McLemore, r 2 mi. south of I-85
Sun 8, 10; Wed 10

ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price; the
Rev. Earl E. Smedley; the Rev. W. Thomas Power
Sun H Eu 8 & 10, Wed 11 & 7:30

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect St.
The Rev. Benjamin V. Lavey, r; the Rev. Donald Wilhite, Jr.,
ass't; Jared Jacobsen, dir. of music
Sun 7:30 Eu, 9 Family Eu, 11 Cho service, child care 9 & 11.
Wkdy Eu Mon 9, Tues 8, Wed, Thurs & Sat 10, Fri 7:30. HS
Wed 10. Holy Pe first Sat 5-6.

ROSS, CALIF.

ST. JOHN'S Lagunitas & Shady Lane
The Rev. J. Barton Sarjeant, r; the Rev. Bavi R. Moore; the
Rev. Robert B. Moore; the Rev. Malcolm H. Manson; the
Rev. Trevor Hoy
Sun Masses 8 & 10; MP 10 (4); Thurs 8 H Eu; Wed 8:30 MP

SAN DIEGO, CALIF.

ST. LUKE'S 3725 - 30th St.
The Rev. H.G. Secker, r; the Rev. M.B. Williams, c
Sun 8 Eu, 10 Eu (1S, 3S, 5S); MP (2S, 4S); Wed 11:30 Eu &
HU; Fri 5, C; 5:30 Eu

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer, Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers. v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

ALBANY (Capital District), N.Y.

ST. JUDE'S MISSION OF THE DEAF
HC 2 Sun, signed & spoken (meeting at)
St. Michael's Church, Colonie, N.Y.

GARDEN CITY, N.Y.

CATHEDRAL OF THE INCARNATION
Cathedral Ave. at Fifth St.
The Very Rev. Robert V. Wilshire, dean
Sun: 8, 9, Ch S 9; 11:15 chapel; 11:15 nave. Wkdys: Mon 8;
Tues noon; Wed 8 & 10; Thurs 8; Fri 8; Sat 9. SPECIAL
MUSIC program by announcement.

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
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ass't
Sun MP 9:40, Sol Eu 10; Sat EP & Ev 5

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; MP & HC 9:30; Lit & Ser 11; Ev 3. Daily MP & HC
7; Ev 3:30 Cathedral Choristers 3:30, Tues, Wed, Thurs.
Wed HC & healing 12:15.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 10 Chris-
tian Ed; 11 H Eu (Rite I) 1S & 3S, MP & sermon 2S, 4S, 5S; 4
Ev - special music. Wkdy 1:10 H Eu Tues & Thurs; 8, 1:10 &
5:15 H Eu Wed. Special preaching services 12:10 Mon thru
Fri; EP 5:15, Mon, Tues, Thurs, Fri & Sat. Church open daily
8 to 6.

EPIPHANY 1393 York Ave., at 74th St.
Ernest E. Hunt, D.Min., r; C. Coles; J. Kimmey; J. Pyle
Sun 8, 10:30, 12:15; Wed 6:30

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T.W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

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The Rev. Marlin Leonard Bowman, chap. & pastor
Sun Sung Eu 1. Chapel open daily 9:30 to 4:30

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & B 6. Daily Mass
7:30, 12:10, 6:15; MP 7, 10, EP 6. C daily 12:40-1, Fri 5-6, Sat
2-3, 5-6, Sun 8:40-9

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the
Rev. Ronald Lafferty, the Rev. Leslie Lang, the Rev.
Stanley Gross, honorary assistants
Sun HC 8, 9, 11 (1S), 12:05. MP 11. Mon-Fri MP 8, HC 8:15,
12:10 & 5:30, EP 5:15; Tues HS 12:10. Church open daily to
6

TRINITY PARISH
The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Richard L. May, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

TROY, N.Y.

ST. PAUL'S Third and State Sts.
The Rev. Robert H. Pursel, Th.D., r; the Rev. Hugh Wilkes,
d; the Rev. Canon Robert A. Jordan; Donald Ingram,
org./chm.; Mrs. Robert A. Jordan, d.r.e.
Sun H Eu 8, 10:30 (1S, 3S, 5S), MP (2S & 4S); Wed H Eu
12:05; Ev & HD anno

BLOWING ROCK, (Western) N.C.

ST. MARY'S OF THE HILLS Main St. (nr. Bl. Rdg. Pkwy)
The Rev. Robert J. McCloskey, Jr., r
Sun Eu 8 & 10 (sung); Wkdy MP 12; Wed Eu 12:15

BREVARD, N.C. (Dio. of WNC)

ST. PHILIP'S 317 E. Main St.
The Rev. Merrill C. Miller, Jr., r
Sun Eu 8 & 11 (1S & 3S), MP 11 (2,4 & 5S). Wed Eu 10:30

GERMANTOWN, PHILADELPHIA, PA.

MEMORIAL GOOD SHEPHERD 3820 The Oak Rd. 19129
The Very Rev. Maurice A. Coombs
Sun 8 HC, 11 MP & Ser (HC 1S)

NEWPORT, R.I.

TRINITY on Queen Anne Square
The Rev. Canon D.L. Coyle, r; the Rev. D.Q. Williams
Sun HC 8, 10 (1S & 3S), MP (2S & 4S); Wed HC 11; Thurs HC
& HS 12; HD HC 8. Founded in 1698. Built in 1726.

CHARLESTON, S.C.

HOLY COMMUNION 218 Ashley Ave
The Rev. Canon Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Wed 12:10; Thurs HU & Eu 9:40

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., N.
The Rev. Dr. Harvey G. Cook, r; the Rev. G.R. Imperatore,
ass't
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HD as anno.

PAWLEYS ISLAND, S.C.

ALL SAINTS PARISH, Waccamaw River Rd.
The Rev. D.F. Lindstrom; the Rev. A.S. Hoag
Sun Eu 8, 10 (MP 2S & 4S), Wed Eu & HU 10

NASHVILLE, TENN.

ST. BARTHOLOMEW'S 4800 Belmont Park Terrace
The Rev. Chuck Murphy
Daily Eu/breakfast/sharing 6:15. Sun 8 & 10:30, S.S. all
ages 9:15

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 78801
The Rev. Thomas G. Kethly, r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

FORTH WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John F. Daniels, r
Sun Masses 8 & 10:30. Feast Days. 10 & 7:30 C Sat 11:12

PETERSBURG, VA.

ST. STEPHEN'S 228 Halifax St.
The Rev. Fr. H. Roy Thompson, r; the Ven. O. Harris, D.D.
Mass: Sun 8 & 10 (Sol); Wed noon. MP Sun 10 2S & 4S

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

SEATTLE, WASH.

HENRY CHAPEL, The Highlands (N.W. 155th St.)
The Rev. W. Robert Webb, r; the Rev. John Shiveley, d
Services: 7:30 & 11 (1928 Book of Common Prayer used ex-
clusively)

MADISON, WIS.

SAINT DUNSTAN'S 8201 University Ave.
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno



Trinity Cathedral, Trenton, N.J.